Rough Field Notes 71 B79-0054/010(71)

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① Or pass too near the dance hall. During ~~e~~ Basuto dance all the Cowbleus be used to pass by on the beach.

② Accompanied by beating of time by all & sundry. As soon as hauled out the boat gets dip. All of us have Kimanoases, & if we lose one, we get sick, & die if it be not returned.

③

S believes, but does not for certain know, that once when the Kuinshwit ~~do~~ abbotla hall fell down, a Bella Coola type called on chibisa to send a wind to punish them for the breaking of the law.

In the old days there was no prostitution for money or goods. ~~Among the Bella Coola tribes~~ there was a law that should a man break the husuit law by entering a husuit dance when he was an ~~ownkimsta~~ outsider the ~~performers~~ husuxmoxs pillers from him into the ~~ownkimsta~~ performers. The performer fell down as if dead. Then an old man, it does not matter whom, proceeds to haul the malign humanoas out. It usually goes into the heart; if so, he places his hands as a cup & presses together to press out the ~~evil~~ thing, whooping at the time; then he carries this to the house where the ownkimsta has gone, & proceeds to breed it back into his neck. If not he is ~~bad~~ mad, tries to eat dirt & soon dies.

We all have humanoas, if it moves out of place we are half insane & a doctor hauls it back

1) 129 ~~sk + mo~~ s q ì mo/s ɛ ìkɛ/ta
2) and who accordingly does not wear moq'.

If a man for the first time gets a dance, a ①, like a flag, is put up in his ~~house~~ ~~the dance house~~ own house. If a child forgets & goes between the fire & the back wall where the ① hangs up, his hinanoas flees into ①. Immediately schooner in another house feels that some hinanoas has entered his ①, & sends out to find whose. The boy admits that he did it. Then schooner & ~~the~~ other Skeusets return to the lad's house, & schooner uses his hands à la clap 4 times & pounds wandering hinanoas. ~~He~~ with blowing. Schooner has ② yet in him so cannot immediately return the missing hinanoas. Instead he passes it 4 times into the leg of a Skeusit who is not their kind ② who in turn passes it into the lost child's neck. Otherwise the child would be sick.

A little baby's hinanoas does not leave him & wander off in this regrettable way. A baby has the thing, but it does not worry him till he reaches an age when he begins to understand.
At death the hinanoas goes up aloft whence he came with a rush. sometimes we can even hear it. In life it stays at the back of the neck. If it moves a little a person is sick, & a doctor is called. He

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O skum = a sudden start which causes the luminaas to flee.

feels the back of the neck & decides that the himandoas has moved a little. He presses violently, & blows spit over the back of the head, causing the thing to get into place.

Sometimes if a person meets another suddenly in the bush and shouts loudly and suddenly in his face in fun, the man falls down — his himandoas has been sewed off. In a little while he recovers a little, but there is no means of recovering the wandering himandoas & a man always dies a lingering death. The doctors do not understand how to bring it back.

2 20

J. P. 1.60

hwa/q with p hwa q

J P 1.60
J P 1.00
J P. 16 0

1796

from sight, then again he cries (yupalk), meaning in this case that he has rounded a second promontory. The whole party goes around again to all the houses, and a (Kusiut) sings of what the worthy (noatkmun) happens to be seeing on his trip. The Aiblinsta thinks that it is really Harry who is doing it all. Then he returns to the skimoserzta for 4 days more. Then again he gets up & hollers, then again they go around & sing of the 3rd promontory which he is rounding (S. is the clown to get stuff from, & thus they sing of where noatkmun is at the moment of singing). Harry returns for 4 days more, then he gets up & hollers at dawn, the usual (yupalk), but this time he adds that the canoe has rounded the last promontory & has been sighted by sentinel above. Out goes the (ilk), & ~~everyone is called in to S's house~~ they dance in all the houses, then return to S's for food & down, & again they go out. This may be about 1:00 P.M. At dusk (Robot army) returns up above. 4 days more he stays there. At dawn of the 5th he announces that (noatkmun) canoe is being tied at the mouth of the river. Again the ilk goes around & gets people, & the news is told to the (noatkmun) as, on

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(1) a l/a l' wìfé n sm

(2) snài / en. a and inspect (3)

(3) ~~anum ... Lemsfela~~ anu / wham / bula.

(4) nu/upnàfe sm

(5) ↓ the boss says his usual good words.

(6) q pan ùp q l' pà ~~or~~

each occasion the sing-men change the wording to make the words run easily in song. The same proceeding again, & he goes up for 4 days more. On the 5th he announces that noamhum in the river, that 4 (saints)① have come from above to help him & that they are poling up to beset ②, a mountain at the head of the Bella Coola river which the salmon like to beset. On every occasion the sing men turn the song into singing for their song. He begins as usual at the bottom of the town, & perhaps when he is way up, he bellows out that ④ has come to him with a (Ylix). ④ is a saint person who has come in the canoe with (noamhum) and has been despatched to bring him the (Ylix), (Ylix) and ④ come together. All the women yell vociferously with the (alks). Last night the alk calls the people to S's house & the sing men sing their songs, they have got two to-day, ① & ④, then they sang. Then they sing the whole 5 songs (of the messenger, the 4 noises, the river mouth, the poling & the Ylix) and Harry dances during them all. Then they all sat ⑤ after this any of the (Nuseiant) gets it sings of (Skohat s-n-ng). Then all go out. This night (1st) body does not go aloft. Next morning S sends out an (alk) who says ⑥ at every house. This means go & eat.

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Note: S. says that within the dance hall there is plenty of free intercourse with unmarried damsels, but there would be hell to pay if a man went outside to fornicate or if he were caught a married woman.

Drift 61 m h^{-1}